

# Millennial Star



## God's Gift To Guide

*A Book of Mormon painting by Elder J. Leo Fairbanks.*



## TO EVERY DAD

There are little eyes upon you, and they're watching night and day;  
There are little ears that quickly take in every word you say;  
There are little hands all eager to do everything you do,  
And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise;  
In his little mind about you no suspicions ever rise;  
He believes in you devoutly, holds that all you say and do  
He will say and do in your way when he's grown up just like you.

There's a wide-eyed little fellow who believes you're always right;  
And his ears are always open and he watches day and night.  
You are setting an example every day in all you do  
For the little boy who's waiting to grow up to be like you.

—The British Temperance League

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

*Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11: 1*

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## THIS WEEK'S COVER—

**A**N oil painting, the fifth in a series prepared for the Deseret Sunday School Union, is reproduced on the cover of this week's STAR. "I, Nephi, took one of the daughters of Ishmael to wife, . . . and the voice of the Lord spake unto my father by night and commanded him that on the morrow he should take his journey into the wilderness. . . . As my father arose in the morning and went forth to the tent door, to his great astonishment, he beheld upon the ground a round ball of curious workmanship and it was of fine brass. And within the ball were two spindles, and the one pointed the way whither we should go into the wilderness."—From I Nephi 16

# A True Latter-day Saint And His Purpose In Life

By ELDER MARK B. GARFF

*President of the Danish Mission*

I AM taking this opportunity of expressing what appeals to me as being the primary purpose in the life of every true member of the Church and what the conquest of his or her life should be. If possible, I would attempt to cast a shaft of light upon the pathway of those who are endeavouring to meet their task with vigour. I would rather cast light, if possible, upon the pathway of honest men and women who are not evading responsibility, than pour out words of consolation upon the failure and disappointments of those who have evaded the burdens of responsibility and the weariness of toil.

The ruin of a Church member dates back to some idle moment. The darkest time of any man's life is when he sits down to plan how he can convert himself, and gain achievement without working for it. There is no excellence without labour. You have noticed that successful members have purpose, while others have wishes. They that wish are always side-tracked by the glare of responsibility.

Before Peter had become thoroughly converted, or before the Holy Ghost had borne witness to him of the Christ, he sought the path of least resistance; and, when frightened by his oppressors, denied the Christ; all of which brought on remorse and extreme unhappiness. Some days after his conversion Peter stood before the Sanhedrin and wielded with strength the power that came to him from on high, accusing those men as being the murderers of Jesus Christ. Peter commanded them to repent and become converted that their sins might be blotted out at His second coming.

It is evident that Peter was not truly converted when he denied the Christ, for the Holy Ghost had not borne witness to him. After his conversion Peter no longer was afraid, even in the jaws of death he did not flinch, but asked that he might be crucified with his head downward. Peter had received abundantly and was then ready to give more abundantly than he had received.

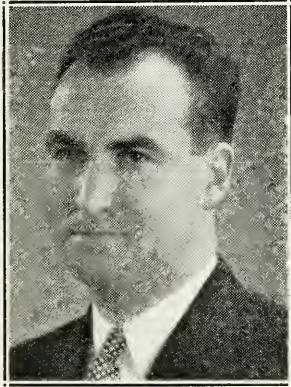
To you who are converted the missionary comes with the word of God: "Hearken, O ye who have given your names to go forth to proclaim my gospel, and to prune my vineyard. Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labour with your might—Lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you." (Doc. and Cov. 75: 2-4)

"And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God." (Doc. and Cov. 42: 6)

"Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." (Doc. and Cov. 18: 5)

Having received a testimony and knowing our duties, this call should ring in our ears. Wield with strength the power that uplifts men. Give more richly than you have received, for he is greatest whose strength carries up the most hearts by the attraction of his own.

The work of Thorvaldsen, the great sculptor, teaches a significant lesson. It is almost deceiving to the eye, so accurately has he carved in stone the image of man. One can't help but notice the near perfection of all his creations. When I first stood in front of Thorvaldsen's tomb, my mind went back to the last verse of Thanatopsis, written by William Cullen Bryant:



Elder Garff

So live that when thy summons comes to join  
The innumerable caravan, that moves  
To the pale realms of shade, where each  
shall take

His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night  
Scourged to his dungeon, but sustained and  
soothed

By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

Then I thought: Can I, out of the intelligence that God has given me create a work as this? Can I let my fellow-men view my creations, and say unto men and unto God, "I leave this as my contribution to the world, and now let all men view my work. I come unto you as one who wraps the drapery of his couch about him and lies down to pleasant

dreams"? Thorvaldsen did that very thing.

While meditating, my eyes fell upon an image of a beautiful girl carved in stone. I wished that I could do such a work of perfection, yet, I knew that such was impossible. Like a flash this thought came to me: Your calling is not to cut stone, but you are called to work upon the original, moulding human souls that shall live on forever and ever, beyond the age of stone, bearing testimony of you throughout all eternity for good or for evil.

Great men have all had purpose. Some of them have given their lives in the interest of others, that we might enjoy life more abundantly. They did not evade responsibility. If we succeed, we must not evade responsibility, for there is no achievement without labour. Doing our best is our best enjoyment. We must go beyond our ordinary self if we would grow.

Remember always that he is greatest whose strength carries up the most hearts by the attraction of his own.

Greatness comes from the heart, strength comes from God.

Once more the call comes: Wield with strength the power that uplifts men.

## A New Chapel For Sheffield District

By ELDER MARVIN J. ASHTON

**N**OVEMBER 19th, 1938, will always be a memorable date in the minds of the members of Sheffield Branch. On that date President Hugh B. Brown of the British Mission, at a special thanksgiving service formally opened the new Sheffield Branch Chapel and Recreational Hall, recently completed at a cost of £3,140. The new chapel and recreational hall, one of the finest Church buildings in Great Britain and all of Europe, stands as a monument to the hard work and faithfulness of the people of Sheffield Branch. For six long years the members of that section have been hoping, praying and working for a branch chapel. Today their desires stand realized.



George H. Bailey



Harry V. Bailey

Late in the year 1932, following a district conference, District President George H. Bailey, inspired by the words of President John A. Widtsoe and Leah D. Widtsoe, at that time heads of the European Mission, on the Church's need for better meeting places in England, met with his counsellors and suggested that the time had come for Sheffield Branch to commence working for a new chapel and recreational hall. After lengthy discussion with their hopes rising high as they visualized the "Sheffield Branch Chapel," the plan for having a new chapel and recreational hall was launched.

Early the following year the proposed plan was introduced to a group of saints assembled at a sacrament meeting. After explaining the hope of the district presidency, President Bailey convincingly stated, "If you will support this effort which we are about to put forward I promise you

in the name of the Lord that in five years time we will have a beautiful chapel and recreational hall in the city of Sheffield."

From that day until the present the saints have supported the effort and the promise has been fulfilled. During 1933 the group, numbering slightly over one hundred, raised £100. Building Fund committees of the branch continued with the drive for finances and through festivals, individual assess-

ments, special donations, fast contributions, socials, Christmas gifts, etc., the necessary amount was raised and the chapel completed.

The accomplishment of Sheffield Branch, led by District President George H. Bailey and Branch President Harry V. Bailey, stands as a beacon of hope for Latter-day Saints throughout Britain. It is a perfect example of what can be accomplished through faith and works. The realization of the one-time dream of the members of the branch has become something tangible through the united efforts of each member.



Sheffield Branch Chapel and Recreational Hall

Members and friends of the Church in Great Britain anxiously look forward to meeting in the new structure in June of next year when mission - wide

conference sessions will be held there. Sheffield will be host to the entire mission in its beautiful new chapel.

Dedicatory services are expected to take place during the next summer, at which time one of the General Authorities of the Church will be in attendance.

The new chapel and recreational hall together with the Sheffield Branch Latter-day Saint spirit will undoubtedly mark the beginning of a new era in branch growth and development.

### FINAL NOTICE

**T**HIS is the last reminder to put those finishing touches on your entry for the Christmas Poetry and Prose Contest. Remember that any reader of the STAR can send as many entries in either or both divisions as he or she desires, and you now have until next Wednesday, November 30th, at mid-night, to send your contribution. No entries can be considered which are postmarked later than that time, so post them as soon as possible.

### LONDON DISTRICT CONFERENCE SCHEDULED

**M**EETINGS of the London District conference will convene at the North London Chapel, 59 Clissold Road, N.16, at 10.00 a.m. and 2.30 and 6.00 p.m. next Sunday, November 27th. President Hugh B. Brown and other Mission authorities will be in attendance.

## Why I Accepted Mormonism

By MURIEL I'ANSON-HOLTON

(*Sheffield District*)

HAD it not been for the birth and subsequent death of my first-born I might never have accepted Mormonism. I was a member of the Church of England, indifferently so, but determined that any child of mine should be a member also. What changed me after her birth I did not then know, but I suddenly, without rhyme or reason, said that she was going to be a Mormon. Twice we took her to be blessed, but failed to accomplish our purpose as her uncle was unable to attend, and we desired that he be mouthpiece.

At nine months of age, like a bolt from the blue, she was taken from us. My whole world rocked. What had I done? Condemned my darling, whom I loved more than life itself, to eternal damnation? That was the teaching of my church. I was almost mad with grief, while my husband, firm in his testimony of the Latter-day Saint Church, gained solace and could not understand my overwhelming sorrow. What could I do? To whom could I turn? I actually felt that there was nothing to live for.

When I reached that point my mind turned to God. Why, I do not know. I prayed. I asked God to show me whether or not my husband's faith was justified, and whether or not Joseph Smith was a true prophet. For although I had long admired the Church and its teachings, I would not accept Joseph Smith. I scoffed. How could there be a modern prophet, with revelations and commandments? The heavens were closed until the world ended. Thus I had scoffed, but now I prayed.

One night while saying my prayers, and reaching the vital question which I had asked so often, I suddenly became sure in my heart that Joseph Smith was a prophet. I ceased my prayers and wondered. Was this how God had manifested Himself to me? No! it must be my imagination. I let it slide. Still I prayed, always hoping, never receiving. Weary weeks and months passed until one night, again as I said my prayers, having reached the vital question, I again received a conviction, this time overwhelming, that the Church of Jesus Christ of Latter-day Saints was the true Gospel of Christ. Then I knew. A happiness and tranquility descended upon me, like the beautiful calm after a severe storm.

We sent for the elders next day, and as they talked to us, I felt that I must be baptized without delay. I was impatient. So I was baptized by the only elder left of those who had attended the last rites of my baby. I felt it symbolical. As I went down into the waters of baptism, I could not help but think that my dear child had accomplished her mission on this earth, even during the short stay that was hers.



## The Soul's Fire

By JEREMIAH STOKES

"CAN you tell me, please, if there are any Mormon families in this vicinity?" he asked the lady who came to the door.

### Begin the Story Here

ANN NORTHROP, an English woman, is converted to the teachings of the Mormon Faith. Because of prejudice her parents and her husband, after a quarrel, leave her to provide for herself until she decides to denounce her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children, Elizabeth and Garry, behind. Joshua and Harriet Harrington, neighbours, accompany her on her journey. In America mobs have forced the Saints to leave their cities and set out on the plains with wagons and ox-teams. Tragedy strikes Ann when one of her twins dies, but she is somewhat comforted by finally obtaining money enough to send for her older children. Meanwhile Roger, who has heard nothing of his wife for two years, dreams that she is in need of him, and is so impressed that he decides to go back and see if all is well. He finds the place deserted, and neighbours can tell him nothing outside the fact that his wife has gone to America. A note left by Ann starts him thinking, and he realizes that he has acted unfairly. Ann's parents likewise know nothing of her departure, and so Roger sets out to find some Mormon missionaries who might be able to give him some information. His search is fruitless until one night, he turned up a side street and entered the gate of a humble cottage.

"There are two missionaries staying here," she answered. "They will be back, presently. Will you come in?"

In a few moments Elders Clark and Melling came in.

"These are the gentlemen," said the woman. And having announced their names and introduced them, she left the room.

"I came to make inquiry about a family named Northrop who left England, some time ago," Roger began. "Perhaps you can give me some information about them."

"I know nothing about such a family personally," answered Mr. Clark. "Do you recall the name, Elder Melling?"

"No, we have only been here a short time, but you can undoubtedly find trace of the family at the mission headquarters in Liverpool where a record is kept of all Saints who sail for Zion. The address is here on this copy of the MILLENNIAL STAR. This is the official publication of the Church in England," offered the missionary handing the paper to Roger.

"Thank you," Roger replied. "And can you tell me something about Thomas B. Marsh, an apostle of your Church?"

"Yes. He was an apostle, but he apostatized and became very bitter. In his fight against the Prophet he signed a most

(Continued on page 747)

THURSDAY, NOVEMBER 24, 1938

## EDITORIAL

*My Acquaintance With President Taylor*

THE residence of John Taylor, third president of the Church, stood on the same block in Salt Lake City on which I was born. I was, therefore, well acquainted with him by sight from early childhood even before I was old enough to enjoy a personal speaking acquaintance with him. He was six feet tall, broad shouldered and in all respects well proportioned. He had a countenance and expression which I cannot describe. If you saw him in the street or elsewhere, surrounded by other men, no matter who they were, or how noble was their appearance, one would naturally designate, without any acquaintance, John Taylor to be the most distinguished one among them. From my boyhood until now I have always said that President John Taylor was the most dignified looking man that I ever beheld. In conversation he was very agreeable, nearly always wearing a pleasant smile.

**His Influence Was Heavenly**

ON one occasion, two brethren who had become very bitter toward each other over some transaction between them agreed to have Elder Taylor hear their complaints, settle their trouble, and abide his decision. When they appeared at his home, and told him the purpose of their coming, he said to them, "Well, brethren, let us sing a hymn before we begin hearing the case." He led in the singing of "Nay Speak No Ill." Upon concluding the hymn, Brother Taylor suggested, "Suppose we sing another." They then sang "School Thy Feelings O My Brother." Concluding that one he proposed another of the same nature, and when he had finished the third hymn, the two men wept and both said they had no difficulty to settle. They forgave each other with sincere hearts, and departed in peace without Elder Taylor ever knowing what their trouble was. His influence was heavenly over the minds of his fellow-men. He could always pour oil upon the troubled waters.

**The Lord Heard His Prayers**

WHEN I was old enough to become a block teacher, I was assigned to the block where Elder Taylor and his family resided. We boys were so diffident and bashful and Brother Taylor was so dignified that we were at first afraid to visit him, and were rather glad when he was not at home. When we did find him at home, however, and we finished our talk to him and his family, he said to us, "Now, boys, you have been teaching me, I would like to teach you a little." Instead of preaching a sermon on moral and religious phases of life and our solemn duties, he would relate to us in a very happy mood faith-promoting incidents which came to him in his missionary experiences. They were all remarkable answers to prayer. He said to us, "I have travelled thousands of miles for the

Gospel's sake, and I never asked a man in my life for a cent of money nor a family for a meal of victuals."

### How Prayers Are Answered

THE following is one remarkable experience of President Taylor in having prayer answered. It was at the time he introduced the Gospel to the Isle of Man. At that early period in the history of the Church bitterness was very intense and persecution rampant. Ministers had published slanderous falsehoods against the Prophet Joseph Smith. President Taylor wrote a tract refuting these malicious lies. When he went to the printer for the copies, being almost an entire stranger, the printer would not let him have them because he had not enough money. Brother Taylor returned to his place of lodging, went into his room and prayed to the Lord, in about these words: "Father, I have written some tracts refuting the lies which wicked men have told and published against Thy servant, Joseph Smith. I need so many pounds, shillings and pence to pay for them. Wilt Thou send it to me at once?" Only a few minutes elapsed after the prayer when two young men came to the door, handed him a little package and walked away. He had not seen them before nor did he see them afterwards. In the package were some money and a note, the latter reading, "The labourer is worthy of his hire." The amount left by the young men was not quite enough. Soon after they left an old lady selling fish called in. She had heard him preach and felt impressed that he was a servant of God teaching the Gospel. She desired to give him some money but he told her that he thought she needed it more than he did. She replied, "If I give you some money the Lord will bless me and you should not deprive me of a blessing."

"Very well, if that's the way you feel I'll have to accept it."

She handed him some money and left. When he counted it, he found it to be, with the money left by the young men, just enough to pay for the tracts, and thus his prayer was promptly answered.

### A Man Of Faith And Strength

WE learned much from him to strengthen and increase our faith. He told us that when he was a young man that the Prophet Joseph Smith said to him, "Elder Taylor, you have received the Holy Ghost, and if you listen to the teachings of it, it will become within you a fountain of continuous revelation from God." I could tell you instances in the life of President Taylor whereby I know that the Prophet's words were literally fulfilled, but space will not permit.

When he spoke in public, it was with such power that it seemed to me that he could drive the words down deeper in one's soul than could any other man to whom I ever listened. Most of the readers know that in his history his blood was shed in Carthage jail, and so mingled with that of the Prophet Joseph's, and Hyrum's, and while he did not die at that time, when he did pass away it was in exile from his home because of persecution.

I bear my testimony that President John Taylor was a prophet of God and left a name and a fame that will never die!

—MATTHIAS F. COWLEY

# What Authorities Say Of Liquor And Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

**"A CHURCH** silent on the question of Temperance discredits itself as much as a Church silent on the question of poverty. There is a great desire on the part of men to be 'fit.' A young man cannot be fit if he takes alcohol. By no possibility can he want it. No one who is young can want alcohol any more than he can want strychnine."—Sir Frederick Treves

**"ONE** of the chief bars to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to that good Spirit more subtle, more stealthy, more ubiquitous than intoxicating drink."  
—Cardinal Manning

**"A WOMAN** who smokes destroys her soul as well as her body. Women who smoke cannot have so many or such healthy children as those who do not. And boys who smoke make poorer husbands and soldiers."  
—Julius Streicher, German authority

**"AS** scientific men, we should let it be known that the action of alcohol upon the nervous system, upon the mind through the brain, makes it a Christian duty to abstain. Temperance is an admitted virtue, but temperance is only another name for self-control, and alcohol is an agent which diminishes self-control in proportion to the quantity present."  
—J. J. Ridge, M.D.

**"NO** duty is more incumbent upon the Churches than that of seeing to it that children should know the truth about drink, and so be saved from the perilous deception which the trade, as well as unguarded private influence, exerts, about the deadly effect of drink on life and happiness."  
Rev. John Bevan, M.A.

**"I WONDER** if there is a family in England without someone, at the centre or circumference, whose life has not been damned by drink?"—Canon "Dick" Sheppard, St. Martin's

**"GOOD** laws may not always make good people, but good people ought always to make good laws. The man who upholds the liquor shop must be a little lower than the liquor shop, or he could not do it. I believe that Temperance Reform is the real keystone, or almost the corner-stone of the edifice of the prosperity of this country."  
—Sir Henry Campbell-Bannerman

**"ALCOHOL** is a poison, actively hostile to body, mind and character; to child, youth, adult and community."  
The Lord Bishop of Bradford, 1926

**THE SOUL'S FIRE***(Continued from page 743)*

vicious affidavit that was used against the Church."

"Oh, I see," said Roger, nodding his head thoughtfully. "I have read a copy of his affidavit." Then he added, "I am very grateful to you, gentlemen, for the information you have given me. I shall leave for Liverpool immediately."

Upon arriving at mission headquarters and inquiring about Ann Northrop and her children, Roger learned that his wife had sailed for America two years before. She had taken the twins with her but the two older children were still in England. Their addresses, however, were not on record.

"I should confess," Northrop volunteered, "that I am a near relative of Mrs. Northrop and that I desire to find the children as quickly as possible. If you will have all the elders in England institute a search for them in their travels, I will pay you well for your trouble and shall be forever grateful to you for your kindness."

"We shall be very happy to institute the search," the elder replied.

Roger gave his name and address to the missionary with the request, "Will you send all information to me at this address?"

The elder looked at the name, given to him by the visitor.

"It will be a great pleasure to serve you, Mr. Northrop," he said. "We shall do all in our power to assist you. We shall get word to all of the elders at once and ask them to keep up the search until the children are located, and then we shall notify you."

After the interview, Roger resolved to do four things: write to Ann; institute a careful search himself for his children; renovate the house for their homecoming; and investigate the Mormon religion from the fountain head.

That evening Roger wrote a letter to Ann in which he said:

"To my dearest Ann: In my great anxiety for you and the children I returned home. I am stunned over what I discovered. I have wronged you cruelly and promise to make amends if God will only give me the chance. As soon as I find Garry and Elizabeth Ann, I shall bring them to you. This will appease the first great craving of your heart, I know. I wish I could span the distance between us in a day; but I can't, and so I shall have to wait and suffer through the weary months until I can be with you again.

"Roger."

Weeks and months passed without a trace of the children and without a line from Ann. Several times Roger wrote to Liverpool, but each reply brought back no encouraging word. He called time and again on the elders he first met, but they had heard nothing. He rode, he walked, he watched, and he prayed, prayed as only one can when one's anxiety and fear for the safety of loved ones wring the heart and swell the soul with anguish and desperation to the point of bursting.

And then there came a time when the mission office was filled every day with Saints arranging passage on the next boat to America. The time of departure was near at hand and

the elders were rushed from early morn to late at night attending to necessary details. In the midst of the bustle and hurry, Elders Taylor, Pratt and Hyde arrived on a boat from New York and delivered the letter and money from Ann Northrop.

To make sure that the plans would not miscarry, elders were sent at once to each place to bring the children to the mission, and at the same time, one was dispatched to Ledbury to notify the children's kin, Roger Northrop.

Upon arriving at the place where Garry had been left, the elders discovered that the people had moved away a year or so before, taking the child with them.

"But," said the man who gave them the information, "the lad was seen in the village a few days ago, hunting for the family. He must be some where here among the people, for no one would let the boy go away on a quest for people whose whereabouts are unknown."

The man's opinion was right, for after a day's search Garry was found.

"Your mother sent for you and you are going to Zion," the missionary told him.

"I knew she would! I knew she would!" he exclaimed, evincing the joy of his heart through the light in his big, blue eyes as he clutched the missionary's hand.

"Have you found my sister?" the lad asked anxiously.

"The elders have gone after her and she will be at the ship when we get there," he was informed.

Elizabeth Ann was found without difficulty, still working for the same family with whom she was left before her mother set sail for America.

Roger Northrop was not at home when the elder called.

"He is seldom here," a neighbour said. "He comes back now and again, stays at home a day or so and goes away again for many days at a time. The man appears to be greatly worried. I've seen him sit for hours in the shade of his home, doing nothing. It has been two or three days since I saw him last. He may be back tomorrow or may not return for days."

The elder returned to the Northrop house, wrote a message, pushed it under the door, and returned to Liverpool.

The day for the ship's departure arrived. Transportation for the children had been purchased and arrangements made with a family on board for their care on the journey.

Nothing had been heard from Mr. Northrop at the mission and it was too late now to do anything more about reaching him. The matter, therefore, was dismissed. The hour for sailing came and the ship put out to sea with its two hundred Saints bound for America and Zion.

A few days after the elder had called on him, Roger Northrop returned to his house weary from his never-ceasing search for the children. He opened the door and stepped upon a note lying upon the floor. Picking it up he read:

"Dear Mr. Northrop: I was sent from the mission office at Liverpool, to inform you that Mrs. Ann Northrop has sent for her children and that they

are leaving on the next boat, the *Rochester*. They will be at mission headquarters until they sail.

"Respectfully,  
"Elder Smith."

"Then she's well, and they have found the children," he choked. "Thank God for this first bit of encouragement."

Suddenly he realized that the date for sailing was near at hand.

"The next boat—I wonder when it leaves. I must not miss it," he thought.

Not a minute's time did Roger Northrop lose in getting to Liverpool.

"Has the *Rochester* sailed yet?" he asked the moment he entered the office.

"Yes, three days ago."

"Were Ann Northrop's children among the Saints?"

"Yes, Mr. Northrop, they were."

"May I ask when the next ship sails with Saints aboard?"

"In about one month the next emigration will embark."

"Thank you," he said. Then he left the mission for Worcester to relieve the anxiety of the Shipleys and to get what consolation he could from their companionship.

\* \* \*



"They sailed three days ago."

WHILE Roger Northrop was searching all England for his children, Ann was assisting the Harrington's in their preparations to remain for the winter at Winter Quarters, the next stopping place selected for the caravan beyond Council Bluffs. Here, Brigham Young kept the men busy building shelters for the people, most of which were dug-outs constructed in the side of the hill and covered with brush, grass and earth. He built a council house, where meetings could be held, and a grist mill, later to be used for grinding grain that was to be grown the following and succeeding years for future trains of emigrants.

The bitter cold, the long winter, insufficient and improper food brought on a great deal of sickness among the people. In the spring they emerged from their huts with scant supplies, weakened bodies, and half starved teams, hardly prepared for the long journey of hundreds of miles ahead.

But notwithstanding adverse conditions, when April came, Brigham Young selected a force of Pioneers consisting of one hundred and forty-eight souls to lead the trek farther westward. Among those chosen were: his wife, Clarissa Decker Young; Ellen Saunders Kimball, wife of Heber C. Kimball; Harriet Page; Wheeler Young, wife of Lorenzo D. Young; Porter Rockwell; and Orson Pratt, a scientist, whose instruments recorded the daily temperatures and the altitude as the wagon train went along. With the assistance of others he invented a crude odometer for measuring the distance of each day's travel.

(To be continued next week)

## Nottingham Branch Leading In Fund Contest

NOTTINGHAM Branch with £12:5:10 to its credit is now leading all other branches in the mission in the race for the Building Fund Contest £5:0:0 first prize offer. Glasgow Branch is following closely in second place with £10:0:0 deposited with the mission secretary, while Sparkbrook Branch is third in the list of those eligible for prize money with a fund of £3:0:3.

A generous gift from Brother Arthur Winter of Salt Lake City, enabled Nottingham Branch to jump into first place position. A few lines from Brother Winter's recently written letter reveals an excellent spirit of friendship and good-will. "As an ancient member of the Nottingham Branch, I have always been deeply interested in its welfare. I notice from the STAR that it is participating in a building fund contest sponsored by Dr. Ray M. Russell. It would make me happy to see them win the first prize this year. . . . In order to help the saints of the branch in this good work, and with a hope that it may stimulate them to redouble their efforts, I am enclosing a cheque for £10:0:0, as a personal contribution to the Nottingham Branch building fund."

With less than two months left before this year's contest comes to a close, and with the generous and stimulating gesture of Brother Winter, interest and activity in the race will undoubtedly be greater than ever. Prizes offered are: First, £5:0:0; Second, £3:0:0; and Third, £2:0:0.

Other branches and their funds are: Sheffield (£59:6:5), Hyde (£5:0:0), North London (£5:0:0), Bristol (£3:0:0), Catford (£2:0:0), Luton (£1:6:3) and Leeds (£1:0:0). Winners in previous years will be given credit for funds raised, but will not be eligible for prize money.—M. J. A.

## SHEFFIELD DISTRICT CONFERENCE

SHEFFIELD'S new branch chapel was crowded to capacity as 350 members and friends gathered at the final meeting of the district conference held Sunday evening, November 20th, the occasion also marking the opening of the chapel for meetings. Speakers at this meeting were President Hugh B. Brown, President George H. Bailey of Sheffield District, Elder Willard L. Kimball, supervising elder, and Elder Henry M. Taggart, supervising elder of Leeds District. President Bailey conducted the service, which also included musical numbers by the Millennial Chorus and the Bradford Gleaner Chorus.

Brother Herbert Bailey of the district presidency conducted the afternoon session, which attracted 325 people. Speakers were President

Brown and Elders Ivan D. Voorhees, William J. Seare, G. Dayton Hughes, Jack W. Brailsford and LeRoy B. Skousen. Musical numbers were given by the Millennial Chorus and by Miss Mildred Gledhill of the Gleaner Chorus who sang a solo.

At the morning session the following were speakers: Brother Herbert Bailey and Elders Gordon C. Kimball, Joseph D. Parkinson, Jed W. Shields, William D. Wagstaff and Lee L. Frodsham. Brother James R. Bargh of the district presidency was in charge of the meeting. The Millennial Chorus sang, as did a double trio from the Gleaner Chorus.

Special opening services for the chapel were held on Saturday afternoon, President Brown addressing the approximately 300 people in attendance.



## Of Current Interest

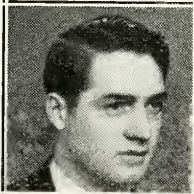
**SCOTTISH** names have shown comparatively little change in the last 80 years, according to the Registrar General, who has compared the lists of 1860 with those of the present day. According to his figures, John, James and William are still 1st, 2nd and 3rd, as they were in the 1860 record. The only major change in the list of the first ten is Ian, which did not even achieve a ranking previously, but is now in 10th place. Other newcomers are Patrick, Alistair, Gordon, Douglas and Michale, which place 23rd, 24th, 25th, 26th and 28th. Older highland names such as Colin, Roderick, Dugald and Lachlan have dropped in favour along with Biblical names like Abner, Gideon and Ezekiel. Among the girls the three leaders again are the same in both years: Margaret, Mary and Elizabeth. Newer names claiming recognition show the influence of the movies, which have popularized Sheila, Irene, Dorothy, Maureen and Shirley. In the surnames the undisputed leadership has been

held through the 80 year period by Smith, MacDonald and Brown.

1,380,000 square yards of London's streets are to be re-surfaced during the next six months according to plans recently approved by the Ministry of Transport. During the same period five underground railway stations will be reconstructed and five bridges strengthened and improved. Londoners are expected to notice the lack of any extensive works in the region of Piccadilly, which has become notorious for its "holes-in-the-road."

**AUSTRALIA** has a new coin machine which can sort, count and test mixed coins at the rate of £1,000 per hour. Each coin is tested electrically for one-tenth of a second, and is thrown among its fellows of like denomination or rejected as spurious, whichever it may deserve. The Bank of New South Wales claims that the machine will do in three hours the day's work of two sorters and 20 counters.

## From the Mission Field



Elder Pennock      Elder Woodward

### Departing Missionaries—

Elder John Albert Pennock, who has laboured in Welsh and Newcastle Districts, was honourably released on Thursday, November 24th, and will return to his home in Salt Lake City, Utah.

Elder Boyd W. Woodward, who

has laboured in Sheffield and Leeds Districts, was honourably released on Thursday, November 24th, and will return to his home in Franklin, Idaho.

### Transfer—

Elder Rulon D. Orton was transferred from Norwich District to Nottingham District on Monday, November 14th.

### Doings in the Districts—

**BIRMINGHAM**—On Saturday, November 12th, a baptismal service was held in Handsworth Branch Chapel under the direction of Supervising Elder A. Lucian Lewis. The following were baptized and confirmed: Frederick Robert Dyson was bap-

tized by Brother William S. J. Yates and confirmed by Brother Frederick Webb; Jean Rose Harmon was baptized by Elder Ben K. Wallace and confirmed by Elder Douglas H. Brammer; Maric Josephine Smith was baptized by Elder Wallace and confirmed by Brother Webb; Margaret Olive Makin was baptized by Elder Wallace and confirmed by Brother Norman Dunn; Frederick Evans was baptized and confirmed by Brother George E. Hunter; William Lloyd Bennett was baptized and confirmed by Brother William G. Bennett. Musical numbers were provided by Elders J. Allen Jensen, Aldon J. Anderson, Ivan D. Voorhees and William G. Woffinden, and Elders Jensen and Voorhees discussed the subjects of baptism and confirmation in short talks.

A pre-conference social and concert was held in the Handsworth Branch Chapel on Saturday, November 12th, the programme featuring several musical numbers and a play by the Millennial Chorus, and the following special numbers: A monologue by Brother Robert L. Dunn, a recitation by Brother Lloyd Bennett, and vocal solos by Sisters Beatrice Bennett, and Ruth Blower and Elder Lewis. Over 160 people were in attendance.

**HULL**—Grimsby Branch Sunday School held a social evening at the home of Brother and Sister Herbert F. Hall. Games were played under the direction of Sisters Dora Reynolds, Mavis Oxley and Florence Hall. Refreshments were a pie and chip supper.

**LEEDS**—The Leeds Branch Relief Society sponsored a social held at the home of Brother Leslie A. and Sister Mona Camm on Saturday, November 12th. Games and other social activities were followed by a hot supper, served by the Relief Society members.

**MANCHESTER**—A social was conducted by the Rochdale Branch Primary organization on Saturday, November 5th, Sister Annie McCarroll and Elder Owen L. Brough being in charge of arrangements. The evening opened with community singing and games, directed by Elder Brough. Harmonica duets were played by Mr. Leonard Shaw and Mr. Arthur Gordon, the latter also giving a piano accordion solo; Sister Marie Fitton sang a solo, accompanied by Sister Elizabeth Buckley, who also played for the social dancing later in the evening; and Sisters Eunice Turney, Edith Gillies and Ivy Hazel Woodhead demonstrated a dance, accompanied by Sister Edith Butterworth. Seventy were in attendance.

Thirty people participated in a play presented before the Rochdale Relief Society at a party on Saturday, November 12th. Sisters Elizabeth Buckley and Lillie Butterworth directed the play, and Sister Kathleen M. Woodhead was in charge of the party.

New officers appointed at the conference of Rochdale Branch are Sister Ivie Buckley, STAR reporter and Sister Edith Butterworth, organist.

**NORWICH**—The Mutual organization of Norwich Branch held a Hallowe'en party on Tuesday, November 8th, at the branch hall. Sister Elsie Steward reigned as queen for the evening in a well-decorated room which demonstrated the theme of the holiday. A play was presented with the following cast: Sisters Nora Newhouse and Peggy Marshall; Brothers William C. Drew, William T. Rayner and Cyril J. Durrant and Elder Milton D. Garfield. A ghost skit and several stories were given by Branch President Alfred Woodhouse and Brother Tom Wilson. Costumed M.I.A. members served the refreshments.

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## PERSONAL

**RAWNSLEY-SULLIVAN** — Brother Stanley Rawnsley and Sister Hilda Sullivan were recently married in the Bradford Branch Chapel

by Supervising Elder Henry M. Taggart. A large number of friends of the couple were there to witness the ceremony.

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